THE

CANDRĀVALOKANAM

OF MAHEŚVARA

TRANSLATED INTO ENGLISH

BY

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PUBLISHED

ACADEMIA.EDU

2026

|| चन्द्रावलोकनम् ||

|| *candrāvalokanam* ||

Beholding the Moon[1]

1. "Beholding the Moon" names both the method of steadied inner–outer gaze and the recognition of innate luminosity that it reveals, succinctly expressing the doctrine of Śāmbhavīmudrā taught in this text. The primordial perfectly pure mirror-like wisdom reflecting its light.

To simplify, the Moon is the human brain, and Kuṇḍalī (कुण्दली) *"the coiled one"* (*at the base of the spine*) *is the Sun, and Kuṇḍalini* (कुण्डलिनि) *the "one not coiled"* (*i.e., straight*), *is the Sun's ray, which, when "stirred up," becomes detached and stretches out* (*up the suṣumnā*) *to the Moon* (*of, and above the skull*), *and its reflected light is the "full moon" of Śāmbhavīmudrā seen in front* (*with half-way open eyes*), *which the Sanskrit compound word* हठयोगप्रदीपिका (*haṭhayogapradīpikā*) *describes succinctly as "One who makes a lamp of illumination in front from the union of the Sun and Moon."*

हरिः ॐ ॥

hariḥ oṃ ||[1, 2]

1. Hari (हरि), *from the root hṛ "to take away or remove", is invoked here in its fundamental yogic sense as that which removes the darkness of ignorance, bondage, and obstruction. In non-sectarian tantric and Nātha contexts, Hari does not function narrowly as a Vaiṣṇava deity-name, but as a designation of the supreme liberative principle that dispels ajñāna and enables realisation. The reading of A–U–M as a tantric condensation follows a well-established Indian hermeneutic in which a syllable is treated as a complete unit of meaning whose content is unfolded, not supplemented. Beginning with the Māṇḍūkya Upaniṣad and its kārikā tradition, oṃ is analysed into A, U, and M, each encoding a distinct phase of experience, so that the whole structure of the path is already present in syllabic form. Śaiva and yogic texts adopt the same principle, treating mantra syllables as condensations of origination, transformation, and dissolution, with later exposition serving only to disclose what is already implicit within the syllables themselves.*

*2. For a definition of tantric "condensation", see Somanātha's Sekoddeśaṭīkā (**सेकोद्देशटीका**), translated into Tibetan as དབང་མདོར་བསྟན་པའི་རྒྱ་ཆེར་འགྲེལ་པ།། (dbang mdor bstan pa'i rgya cher 'grel pa), 'An Extensive Commentary on the Concise Presentation of Empowerment', transmitted to 'Bro Lotsāwa Shes-rab-grags-pa (Prajñākīrti). In this text, "condensation" denotes the disclosure of a deeper meaning latent within an ordinary compound when it is read syllable by syllable, likened to the visible formation of dew from otherwise imperceptible atmospheric moisture.*

महेश्वर उवाच

maheśvara uvāca |

Maheśvara said:

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जितम् ।
इयं सा शाम्भवी मुद्रा सर्वतन्त्रैः सुगोपिता ॥ १ ॥

antarlakṣyaṃ bahirdṛṣṭir nimeṣonmeṣavarjitam |
iyaṃ sā śāmbhavī mudrā sarvatantraiḥ sugopitā || 1 ||

1. With the inner aim fixed (on the target of attention) within,[1] and the gaze outward, free from blinking (shut) and opening, this indeed is Śāmbhavīmudrā,[2] well concealed[3] in all tantras.[4]

*1. **लक्ष्यम्** (lakṣyam) the mark, target, object (of attention or focus). The bullseye of the archer's target, the seed-star, which is the gateway which opens up into the centre of the shining waters of the revolving wheel of time and the dweller within.*

*2. **शाम्भवी** (śāmbhavī) → śām (शाम्) "to pacify or tranquillise (the mind)" + bha (**भ**) "a star", and also an epithet of śukra (शुक्र) "seminal essence, clear, bright, pure, radiant, shining, essence, light" + vī (वी) "to approach, pervade (across to), to obtain, to bring forth, to shine, to go away, to depart, to undergo change, to be diffused, to vanish, disappear, to cross over".*

3. गोपिता *(gopitā) protected, guarded, kept secret/hidden (from √gup/gop "to guard, protect").*

4. Inner mark (antarlakṣya) and outer gaze (bahirdṛṣṭi) do not describe divided attention. They indicate a single, stabilised mode of seeing in which the gaze remains outward while attention is no longer projected toward (and grasping at) external objects. The verse defines a functional condition of awareness, not a visual exercise.

अन्तर्लक्ष्ये विलीनः चित्तपवनो योगी यदा वर्तते ।
दृष्ट्या निश्चलतरया बहिरथः पश्यन्नपि ॥ २ ॥

antarlakṣye vilīnaḥ cittapavano yogī yadā vartate |
dṛṣṭyā niścalatarayā bahirathaḥ paśyann api || 2 ||

2. When the yogin abides with mind and breath dissolved into the inner aim,[1]
even while seeing outwardly, through a gaze made utterly still.

1. Inner object of concentration.

मुद्रेयं खलु खेचरी भवति सा युक्ता प्रसादाद्गुरोः ।
शून्याशून्यविवर्जितं स्फुरति चेत् तत्त्वं पदं शाम्भवम् ॥ ३ ॥

mudreyaṃ khalu khecarī bhavati sā yuktā prasādād guroḥ |
śūnyāśūnyavivarjitaṃ sphurati cet tattvaṃ padaṃ śāmbhavam || 3 ||

3. This mudrā indeed becomes the Khecarī [1] when it is accomplished through the grace of the Guru; and then, if the reality, devoid of both the empty and the non-empty, glittering, flashing light suddenly bursts forth and becomes manifest, that is the Śāmbhava state.

*1. In the Buddhist tradition, at the invisible focal point between the two eyes (the middle way), the wheel of dharma bursts forth and begins to turn. **

*** And what, bhikkhus, is that middle way awakened to by the Tathāgata which makes for vision, makes for knowledge, leads to peace, to direct knowledge, to enlightenment, to nibbāna?*

It is just this noble eightfold path, that is to say: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, bhikkhus, is that middle way awakened to by the Tathāgata which makes for vision, makes for knowledge, which leads to peace, to direct knowledge, to enlightenment, to nibbāna.

Dhammacakkappavattanasutta SN 56.11

अर्धोद्घटितलोचनः स्थिरमना नासाग्रदत्ते क्षणात् ।
चन्द्रार्कावपि लीनतामुपगतो निष्पन्दरूपं वपुः ॥
ज्योतीरूपमशेषबाह्यरहितं देदीप्यमानं परम् ।
तत्त्वं तत्पदमेतियत् तु परमं वाच्यं किमत्राधिकम् ॥ ४ ॥

ardhodghaṭitalocanaḥ sthiramanā nāsāgradatte kṣaṇāt |
candrārkāv api līnatām upagatau niṣpandarūpaṃ vapuḥ ||
jyotīrūpam aśeṣabāhyarahitaṃ dedīpyamānaṃ param |
tattvaṃ tat padam eti yat tu paramaṃ vācyaṃ kim atrādhikam || 4 ||

4. One whose eyes are half-opened, with steady mind, places (the gaze) upon the tip of the nose for a moment, the moon and sun, too, enter dissolution, and the body becomes motionless. Assuming a form of the nature of light, devoid of all externality, (extending out,) attains the supreme shining reality, what more needs be said here?

यस्मिल्लयेऽपि गर्भस्य अन्तरलयः स वेदितः ।
लयः सोऽपि च विज्ञेयस्तुष्टेन गुरुणा युतः ॥ ५ ॥

yasmin laye'pi garbhasya antar-layaḥ sa veditaḥ |
layaḥ so'pi ca vijñeyaḥ tuṣṭena guruṇā yutaḥ || 5 ||

5. In which, even in dissolution, merging in the inner subtle essence within the womb[1] that is known. That dissolution too should indeed be known, when joined with (and guided by) a satisfied[2] Guru who has discerned it.

1. Shining womb of all creation.

2. In this yogic context, "satisfied" is "to be made full."

या चितिः सर्वभूतानामुदयव्ययसाक्षिणी ।
तां चितिं पश्य कायस्थां पूर्णानन्दघनामृताम् ॥ ६ ॥

yā citiḥ sarvabhūtānām udayavyayasākṣiṇī |
tāṃ citiṃ paśya kāyasthāṃ pūrṇānandaghanāmṛtām || 6 ||

6. That consciousness which is the witness of the arising and passing of all beings,[1] behold that very consciousness as abiding within the body, (that Light of Consciousness) replete[2] with nectar-full bliss.

1. The light of consciousness, perceiving the well of souls (the upside-down well in the sky), the shining womb of all creation.

2. Filled to near the point of bursting.

शिवोऽन्यत्र मनोऽन्यत्र शक्तिरन्यत्र मारुतः ।
न सिद्ध्यति वरारोहे कल्पकोटिशतैरपि ॥ ७ ॥

śivo'nyatra mano'nyatra śaktir anyatra mārutaḥ |
na siddhyati varārohe kalpakoṭiśatair api || 7 ||

7. If Śiva (awareness) is in one place, the mind somewhere else, Śakti elsewhere, and the breath yet somewhere else; O beautiful lady,[1] perfection does not arise even in hundreds of millions of aeons.

1. पार्वती *(Pārvatī), literally "she of the mountain", symbolises the "mountain" that is fit for tantric practice, formed from the dynamic waves of śakti, the power of passionate energy. The ghee, or clarified butter, churned from milk, the sublimated seminal essence (the refined procreative life-force energy). This essence is "churned" up and down the spine through the elemental force of the breath (by inhalation and exhalation), which solidifies and rises to the surface (above the skull) as the liṅgāgatirmahāmudrā, or Śiva liṅga (the rigid lingam of energy protruding above the skull).*

ज्ञानं कुतो मनसि जीवति देवि यावत् ।
प्राणेऽपि जीवति मनो म्रियते न यावत् ॥
प्राणो मनो द्वयमिदं विलयं प्रयाति ।
मोक्षं स गच्छति नरो न कथञ्चिदन्यः ॥ ८ ॥

jñānaṃ kuto manasi jīvati devi yāvat |
prāṇe'pi jīvati mano mriyate na yāvat ||
prāṇo mano dvayam idaṃ vilayaṃ prayāti |
mokṣaṃ sa gacchati naro na kathañcid anyaḥ || 8 ||

8. How can (the light of) knowledge arise while the mind still lives on, O Goddess?
So long as the breath persists, the mind does not die.
When this pair, the breath and mind, proceeds towards dissolution,
Then that person attains liberation; there is no other way, whatsoever.

सयोगेषु वियोगेषु अणुबीजसुखादिकम् ।
यः कुर्याद्दृष्टिलिङ्गेषु न स सावधानो निरन्तरम् ॥ ९ ॥

sayogeṣu viyogeṣu aṇubījasukhādikam |
yaḥ kuryād dṛṣṭiliṅgeṣu na sa sāvadhāno nirantaram || 9 ||

9. In unions and separations,[1] (regarding) things such as atoms,[2] seeds, pleasures and the like, whoever would place (all that) among mere perceptual signs,[3] that one is not (truly) continuously attentive.

1. Everything that comes together and falls apart in your mind, while you sit in meditation. Whenever anything arises and passes away in the mind or senses, every beginning and ending, every coming and going of thoughts, feelings, sensations, breaths, moods

2. Here "atoms" (aṇu) just means the tiniest bits of things, all the little details the mind can chase: tiny elements, hidden causes ("seeds" which grow in the mind), pleasures and so on.

3. One who engages with visual signs is not steadily established in mind-free absorption.

यत्र दृष्टिर्मनस्तत्र भूतेंद्रियं सनातनम् ।
सा शक्तिः सा हि भूतानां दृष्टिर्लक्ष्ये लयं गता ॥ १० ॥

yatra dṛṣṭir manas tatra bhūtendriyaṃ sanātanam |
sā śaktiḥ sā hi bhūtānāṃ dṛṣṭir lakṣye layaṃ gatā || 10 ||

10. Where the gaze is, there the mind is; and there as well, is the elemental sense-faculty of perception. That is the Śakti; that indeed is the vision of beings which, having entered the target (of concentration), and have gone to dissolution.[1]

1. This portion of the verse identifies the perceptive consciousness (dṛṣṭi), which is inseparable from the mind and the inherent elemental sense-faculty as Śakti, the dynamic power by which beings perceive. When this perceptive power is steadily directed into the chosen meditative target (lakṣya), it becomes absorbed there and "goes into dissolution" (laya), meaning that the usual division between perceiver, act of perception, and perceived object subsides. The verse thus describes the convergence and inward dissolution of perceptual activity at the moment of focused meditative absorption.

यत्र दृष्टिर्मनः स्यात्तत्र चैव हि मारुतः ।
अयं क्रमः सदा प्रोक्तः सिद्धैरागमसम्मतैः ॥ ११ ॥

yatra dṛṣṭir manaḥ syāt tatra caiva hi mārutaḥ |
ayaṃ kramaḥ sadā proktaḥ siddhair āgamasammataiḥ || 11 ||

11. Where the gaze is, there the mind is; and there, indeed likewise, is the breath as well.
This is the sequence, which is always taught and approved[1] by the scriptures and declared by perfected beings of the tradition.[2]

1. Saṃmata (संमत): in the agreed upon way things are understood by the followers of a particular philosophy, especially in recommending a particular meditation.

2. Contrary to misguided interpretation, the tantric consort is not to be understood as an external partner. It should instead be read as a metaphor for the energy of the breath in union with the mind. In the early discourses, the Buddha repeatedly teaches a discipline in which attention to in and out breathing is integrated with the steadying, gladdening, concentrating, and releasing of the mind. In this sense, the unification of breath and mind represents a contemplative

"union" grounded in meditation practice rather than in external ritual form (or anything else). Instead of being drained from below, one becomes vivified from above (by abhiṣeka) and illuminated.

चक्षुरग्रस्थितं कारणं सबाह्याभ्यन्तरं स्थितम् ।
दृश्यते चक्षुरग्रेऽपि चक्षुषैव न पश्यति ॥ १२ ॥

cakṣuragrasthitaṃ kāraṇam sabāhyābhyantaraṃ sthitam |
dṛśyate cakṣuragre'pi cakṣuṣāiva na paśyati || 12 ||

12. The cause that is situated at the (focal) point (in front) of the eyes, existing with both an outer and an inner aspect, this is seen even at the very point[1] (in front) of the eye, yet the eye itself does not perceive it.

1. "At the very point 'in front' of the eye" (See diagram 1. below). In regard to nāsāgre dṛṣṭi (and also bhrūmadhye dṛṣṭi); observe that these two forms of dṛṣṭi use only the 'temporal' fields of both eyes (there being no direct input to the optic chiasm from the nasal fields). These forms of dṛṣṭi, effectively re-wire the optic nerves to the visual cortex, making both hemispheres of the visual cortex act as one.

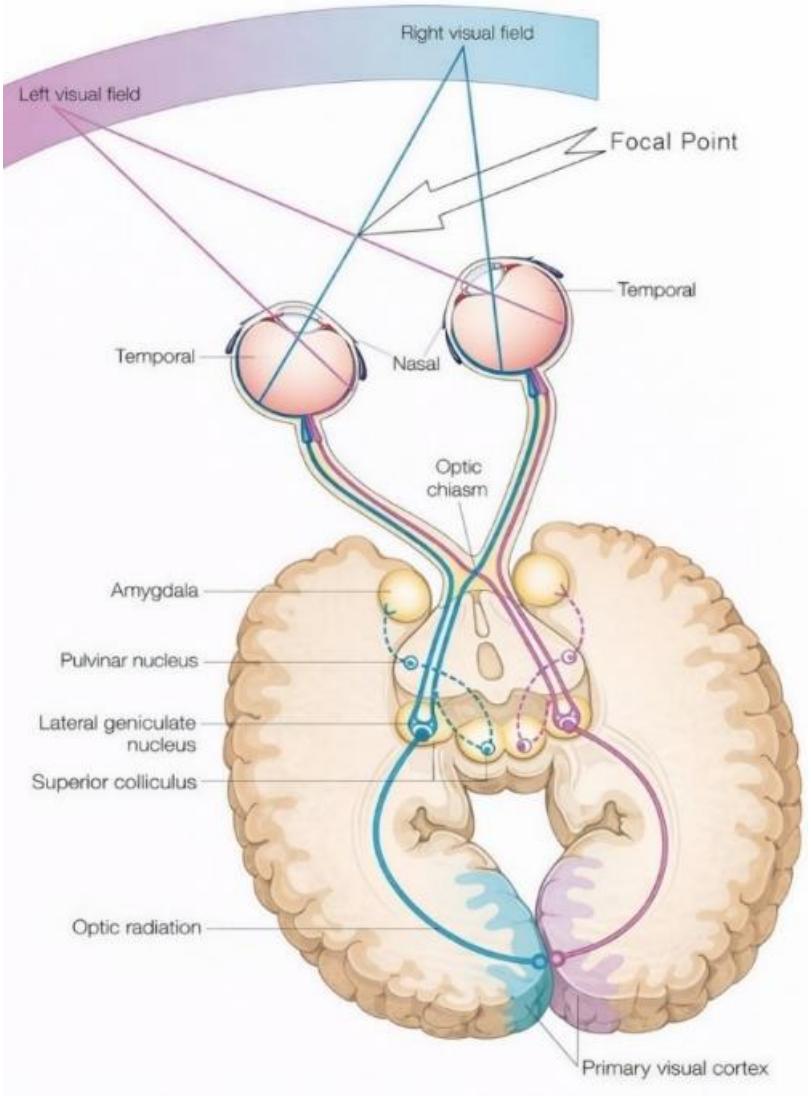

Diagram 1.

चक्षुरग्रे स्थितो नित्यं विस्फुरन् यो मणिर्यथा ।
तं दृष्ट्वा व्यापकं शम्भुं भवबन्धैर्विमुच्यते ॥ १३ ॥

cakṣuragre sthito nityaṃ visphurann yo maṇir yathā |
taṃ dṛṣṭvā vyāpakaṃ śambhuṃ bhavabandhair vimucyate || 13 ||

13. Abiding constantly at the (focal) point (in front) of the eyes, intensely shining like a jewel, in that way, having seen that all-pervading śambhu,[1] one is released from the bonds of worldly existence.

1. In tantric condensation, Śambhu is analysed as śam (शम्), "to pacify or tranquillise (the mind)," and bhu (भू), "to become, arise, or manifest;" this name thus describes the unmanī state in which the चिन्तामणि (cintāmaṇi) arises and becomes manifest at the focal point in front of the eyes.

आत्मज्योतिर् मनोज्योतिर् ज्योतिश्चक्षुर्न पश्यति ।
साबाह्याभ्यन्तरं ज्योतिः स ज्योतिः शिव उच्यते ॥ १४ ॥

ātmajyotir mano-jyotir jyotiś cakṣuḥ na paśyati |
sābāhyābhyantaraṃ jyotiḥ sa jyotiḥ śiva ucyate || 14 ||

14. The light of the Self and the light of the mind, the (physical) eye does not see this light. The light that is both outer and inner, that light is called Śiva.[1]

1. The verse distinguishes between visible light and the inner luminosity that underlies awareness. The "light of the Self" and the "light of the mind" denote the non-sensory radiance through which both outer experience and inner cognition are known, yet which the physical eye cannot perceive. This inner–outer light is identified as Śiva, indicating that the ground of consciousness itself is the illuminating principle referred to by that name.

यावन्नैव प्रविशति चरण्मारुतो मध्यमार्गे ।
यावद्बिन्दुर्न भवति दृढः प्राणवातप्रबुद्धः ॥
यावदानन्दसदृशसरसं जायते नोनमनत्वम् ।
तावत्सर्वं यदपि वदते दम्भमिथ्याप्रलापः ॥ १५ ॥

yāvan naiva praviśati caraṇmāruto madhyamārge |
yāvad bindur na bhavati dṛḍhaḥ prāṇavāta-prabuddhaḥ ||
yāvad ānanda[1]-sadṛśa-sarasaṃ jāyate nonmanatvaṃ |
tāvat sarvaṃ yad api vadate dambhamithyā-pralāpaḥ || 15 ||

1. reconstructed lacuna.

15. So long as the moving breath does not enter the middle path, so long as the bindu awakened by the air's (vāta)[1] vital energy (prāṇa) does not become firm;[2] and so long as the transmental state,[3]

possessing the rich-like flavour of bliss itself, does not arise; until then, everything that is spoken of, is mere boast and false utterance.

1. The air which helps the sprouting of shoots.

2. Above the skull (the liṅgāgatirmahāmudrā).

3. Unmanatva (the "transmental state") denotes the cessation of mental operation, not unconsciousness. It refers to awareness no longer structured by thought, intention, or discursivity.

नित्याभ्यासरतः कश्चिद् गुरुभक्तश्च निश्चलः ।
सहजं यो न जानाति अन्धवत्स प्रवर्तते ॥ १६ ॥

nityābhyāsarataḥ kaścid gurubhaktaś ca niścalaḥ |
sahajaṃ yo na jānāti andhavat sa pravartate || 16 ||

16. One who is devoted to constant practice, devoted to the guru, and unwavering,
Yet, if the innate state is not known, he continues to act like a blind person.[1]

*1. **Staff of Wisdom or Stick of a Blind Man?***

"*It is the pure one, who, undivided, the child of God, standing upright holding the staff of wisdom, who sees the light from the other side, and passes through the door (the eye of a needle,* penetrating through the boundary of the physical body); not the divided one holding the stick of a blind man (who's wasted seminal essence is) continually striking the ground.*"

** The sparkling light of the cintāmaṇi (wish-fulfilling gem) represents the light seen shining through the eye of a needle (held up to the focal point in front of the eyes), which, to the undivided one without desire, becomes an open doorway.*

Matthew 19:24:

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The camel with two humps represents division (see notes below), the camel also represents the grasping mind busily engaged in carrying the burden of worldly gain (unable to let go and enter the no-mind state of unmanī).

The eye of the needle is a small gate passing through the walls of Jerusalem (which is only big enough to let, a child, an adult unburdened with carrying baggage, or light to pass through). This is the gate which opens up to one's undivided consciousness in meditative absorption (held up to the light and focal point in front of the eyes).

It is the pure one, who is undivided, the child of God, standing upright holding the staff of wisdom who sees the light from the other side and passes through the door (of the eye of the needle, penetrating through the boundary of the physical body); not the divided one holding the stick of a blind man, who's wasted seminal essence is continually striking the ground.

Notes

88. What is called Yoga, O god, and what is the practise of Yoga like? What-ever is achieved by Yoga, tell all, O Śaṅkara.

Īśvara replied:

89. The union of apāna[1] and prāṇa [2,3] likewise the union of one's own generative essence with this vital force,[4] the union of the sun and the moon,[5] and of the individual soul (jīva) with the supreme soul (paramātman).

– Yogabījam of Gorakṣanātha

1. Downward moving energy of the breath.
2. Upward moving energy of the breath.
3. The breaths in eclipse. Kevala Kumbhaka (when inhalation and exhalation are both completely suspended).
4. Elemental power of the breath.
5. Kuṇḍalī (कुण्दली) "the coiled one" is the Sun, and Kuṇḍalini (कुण्डलिनि) the "one not coiled" (i.e., straight), is the Sun's ray, which, when "stirred up," becomes detached and stretches out (up the suṣumnā) to the Moon (of the skull, and above).

अमावास्या च प्रतिपत् पौर्णमासी च गोप्यते ।
कामं विषं निरञ्जनं ज्ञानेन सर्वत्र परिवेशितम् ॥ १७ ॥

amāvāsyā ca pratipat paurṇamāsī ca gopyate |
kāmaṃ viṣaṃ nirañjanaṃ jñānena[1] sarvatra pariveśitam || 17 ||

1. reconstructed lacuna.

17. The new-moon day, the first lunar day, and the full-moon day are (deliberately) kept concealed;[1] yet, granted, that pure poison[2] is everywhere, being served up in the name of 'knowledge.' [3]

1. Deliberately kept from general knowledge (by those who claim authority).

2. Harmful, misleading, or corrupt teaching; presented and distributed as if genuine.

3. Here "knowledge" (jñāna) refers not to true, liberating insight but to the ritual, scriptural and doctrinal "know-how" these people flaunt, technical learning, quotations, rules, and arguments, which they use to legitimise and spread harmful or misleading teachings, like "poison" served under the respectable label of knowledge.

अग्रे प्रेमयुता पाल्या लोकानां भ्रमणायते ।
यथाभूतं न जानन्ति मिथ्यादम्भेन दम्भिताः ॥ १८ ॥

agre premayutā pālyā lokānāṃ bhramaṇāyate |
yathābhūtaṃ na jānanti mithyādambhena dāmbhitāḥ || 18 ||

18. In the front (outwardly) they maintain an appearance filled with love and affection, a display kept up, and preserved for wandering about amongst the people of the world. Yet they do not know things as they really are;[1] through deceitful pretence, they are deluded by falsehood, and are overcome by hypocrisy.[2]

1. Being, quote: "impassioned and enslaved by their bodies." - Paramādibuddhatantra. Translation by Professor John Newman, 'On the Origin of the Kālacakra Tantra and the Paramādibuddha.' Journal of the International Association of Buddhist Studies, Volume 44 · 2021 · 311–353 · doi: 10.2143/JIABS.44.0.3290295

2. The blind leading the blind.

अमावास्या च प्रतिपत् पौर्णमासी च गोप्यते ।
कामं विषं निरञ्जनं सर्वस्यो परिसंस्थितम् ॥ १९ ॥

amāvāsyā ca pratipat paurṇamāsī ca gopyate |
kāmaṃ viṣaṃ nirañjanaṃ sarvasyo parisaṃsthitam || 19 ||

19. The new moon (closed eyes), the first lunar day (opening of the eyes), and the full moon (eyes gently half-open) are hidden (from ordinary perception); desire, although poisonous, becomes *nirañjana* (an eye-salve, that enhances sight),[1] being completely established in this (illuminated by inner knowledge, pervading everything).

1. अञ्जन (*añjana*)*: an eye-ointment, a shining or brightening substance, something that clarifies vision, applied to the eyes for purification or enhancement of sight, medicinal salve, anything that produces distinctness, brightness, or cleansing* (*metaphorically: illumination, insight, making something evident*).

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

अमावास्या च प्रतिपत् पौर्णमासी च शङ्कर ।
कथं सा भण्यते संज्ञा सर्वं व्याख्याहि तत्त्वतः ॥ २० ॥

amāvāsyā ca pratipat paurṇamāsī ca śaṅkara |
kathaṃ sā bhaṇyate saṃjñā sarvaṃ vyākhyāhi tattvataḥ || 20 ||

20. O Śaṅkara, the new moon, the first lunar day, and the full moon, how is that designation spoken of? Explain everything in accordance with the truth.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

प्रतिपत् चक्षुरुन्मेषो अमावास्या स्तलोचना ।
अर्धावलोकनं यावत् पौर्णमासीं वदन्ति ताम् ॥ २१ ॥

pratipat cakṣurunmeṣo amāvāsyā stalocanā |
ardhāvalokanaṃ yāvat paurṇamāsīṃ vadanti tām || 21 ||

21. The first lunar day is the opening of the eyes; the new moon is the (closed) eyes established in samādhi; and the full moon, they say, is the half-look (in Śāmbhavī-mudrā).

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

कामशब्देन किं वाच्यं विषेणापि किमुच्यते ।
निरञ्जनस्वभावः कः एतदाख्याहि तत्त्वतः ॥ २२ ॥

kāmaśabdena kiṃ vācyaṃ viṣeṇāpi kim ucyate |
nirañjanasvabhāvaḥ kaḥ etad ākhyāhi tattvataḥ || *22* ||

22. What is meant by the word “desire”? And what is meant by “poison”? What is the nature of “nirañjana” (the stainless state)? Tell me this in accordance with the truth.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

प्रतिपद्ग्रसते कालं अमावास्या तथैव च ।
मध्यमार्गं स्थिरीकृत्य पन्था भवति नान्यथा ॥ २३ ॥

pratipad grasate kālaṃ amāvāsyā tathaiva ca |
madhyamārgaṃ[1] *sthirīkṛtya panthā bhavati nānyathā* || *23* ||

1. reconstructed lacuna.

23. The first lunar day consumes time, and so too does the new moon; but only by stabilising the middle path does the way (of this method) truly arise, and not otherwise.

कामेन विषयाकाङ्क्षा विषात् कामस्य तल्लयः ।
द्वावेतौ सन्त्यजेत् नित्यं निरञ्जनम् उपाश्रयेत् ॥ २४ ॥

kāmena viṣayākāṅkṣā viṣāt kāmasya tallayaḥ |
dvāv etau santyajen nityaṃ nirañjanam upāśrayet || *24* ||

24. From desire comes longing for (sense) objects; from poison comes the dissolution of that desire.[1] These two, one should always abandon, and resort to what is nirañjana (pure and stainless, which clarifies vision).

1. The very energy of (the poison of) desire, which, when properly directed (reversed upward), becomes its own antidote; rather than being drained from below, one is vivified from above.

अपरः सन्त्यजेत् सर्वं यदिच्छेदात्मनो हितम् ।
अन्यथा मरणं चैव भुक्तत्वाद्विषम् ॥ २५ ॥

aparaḥ santyajet sarvaṃ yad icched ātmano hitam |
anyathā maraṇaṃ caiva bhuktatvāt viṣam' || 25 ||

1. reconstructed lacuna.

25. A man should renounce everything which he might desire as beneficial to himself;[1] otherwise, (just like) poison, once it has been consumed, (it) leads to death.

1. Here "poison" is a metaphor for self-centred attachment; this verse warns that any desire clung to as "for my own benefit" (power, status, pleasure, security, etc.) can become spiritually or morally destructive, like poison hidden in sweet food, once it is "taken in" leads to death.

शक्तिमध्ये मनः कृत्वा मनः शक्तेस्तु मध्यगम् ।
मनसा मन आलोक्य तद्ध्यायेत् परमं पदम् ॥ २६ ॥

śaktimadhye manaḥ kṛtvā manaḥ śaktes tu madhyagam |
manasā mana ālokya tad dhyāyet paramaṃ padam || 26 ||

26. First, place the mind in the heart of śakti, so that it becomes completely centered in that energy. Then, with that same mind, behold the mind itself, and meditate on that (realisation) as the supreme state.[1]

1. The self-luminous mind, knowing itself, the "supreme state" (paramaṃ padam).

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

बीजं चैव किमाख्यातं कीदृशं बिन्दुलक्षणम् ।
कथञ्चोत्पद्यते बिन्दुरेतदाख्याहि तत्त्वतः ॥ २७ ॥

bījaṃ caiva kim ākhyātaṃ kīdṛśaṃ bindulakṣaṇam |

kathaṃ cotpadyate bindur etad ākhyāhi tattvataḥ || 27 ||

27. And what, indeed, is meant by 'the seed' (bīja)? What is the (defining) characteristic of bindu? And how does the bindu arise? Tell me all this truly, in accordance with its real nature.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

मन एव हि बीजं च उत्पत्तिस्थितिकारणम् ।
मनसोत्पद्यते बिन्दुर्यथा क्षीरं घृतात्मकम् ॥ २८ ॥

mana eva hi bījaṃ ca utpatti-sthiti-kāraṇam |
manasotpadyate bindur yathā kṣīraṃ ghṛtātmakam || 28 ||

28. For the mind alone is the seed (bīja), and the cause of origination and subsistence. The bindu arises from the mind, just as ghee is inherent in milk (and, when churned, rises, and comes forth to the surface).

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

शिखानगाग्रपर्यन्तं व्यापितं च सुखासुखम् ।
द्रवते घण्टिकाच्छिद्रं बन्धनं तस्य कीदृशम् ॥ २९ ॥

śikhā-nagāgra-paryantaṃ vyāpitaṃ ca sukhāsukham |
dravate ghaṇṭikācchidraṃ bandhanaṃ tasya kīdṛśam || 29 ||

29. Pleasure and pain, pervading from the base of the body to the tip of the head,[1] yet, its bondage melts away through the ghaṇṭikā-aperture;[2] what sort of bondage is that?

1. Our whole body, from the top of the head to the tips of the toes, is filled with experiences of pleasure and pain. This mixture of pleasure and pain is thought of as bondage, the state of being tied to the body and its sensations.

2. घण्टिका-छिद्र (*ghaṇṭikā-chidra*) *literally "the ghaṇṭikā-aperture," the opening at the uvula (ghaṇṭikā), i.e. the small pendulous ("little bell") structure at the posterior edge of the soft palate and its adjoining passage into the pharynx.*

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

न च बन्धनमध्यस्थं न चैककरणमानसम् ।
चन्द्रात् मध्ये शक्तिर् यत्र स्यात् तत्र बन्धनम् ॥ ३० ॥

na ca bandhanamadhyasthaṃ na caikaraṇa-mānasam |
candrāt madhye śaktir yatra syāt tatra bandhanam || 30 ||

30. Bondage is not what is ordinarily taken to be bondage, nor is it the mind fixed upon a single cause. Bondage is where Śakti comes to rest within the moon-centre.[1]

1. "Śakti in the middle of the moon" refers to Śakti reaching, but not dissolving into, the lunar bindu (the candra-centre) in the head. In bindu-yoga literature, liberation occurs only when Śakti fully merges with the bindu; when she pauses or remains situated within it, the subtle bond (bandhana) persists. The verse therefore denies outward or psychological definitions of bondage and locates bondage instead in this incomplete internal union.

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् ।
कृत्वा सा वैन्दवे स्थाने घ्राणरन्ध्रे निरोधयेत् ॥ ३१ ॥

jñātvā suṣumnā-sadbhedaṃ kṛtvā vāyum ca madhyagam |
kṛtvā sā vaindave sthāne ghrāṇarandhre nirodhayet || 31 ||

31. Having known the true opening of the suṣumnā, and having made the breath go within the middle; having done this, one should restrain it in the *vaindave*[1] place, at the root of the nostril-aperture.

1. The "bindu-place" or "moon-place," a subtle locus associated with bindu (nectar, lunar essence). In this verse the expression vaindave sthāne ghrāṇa-randhre is appositional: the "Vaindave place" is identified with the ghrāṇa-randhra, the inner aperture of the nostrils at the root of the nose. Thus, the instruction is that, after finding the true opening of the suṣumnā and leading the vāyu into the central channel, the yogin should restrain the breath "in the Vaindava place," i.e. at the subtle bindu/moon-locus situated in the nostril-aperture (at the nāsā-mūla region).

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

वासुबिन्दुः समाख्यातः तत्त्वं प्रकृतिर् एव च ।
षट्चक्राणि न जानामि कथयस्व प्रसीद मे ॥ ३२ ॥

vāsubinduḥ samākhyātaḥ tattvaṃ prakṛtir eva ca |
ṣaṭcakrāṇi na jānāmi kathayasva prasīdame || 32 ||

32. Vāsubindu[1] is said to be the (supreme, fundamental) principle and none other than Prakṛti[2] itself. I do not know the six cakras; please explain them to me, be gracious (to me).

1. Vāsubindu (वासुबिन्दु)*, the "auspicious/luminous bindu," this verse explicitly identifies this Vāsubindu as the fundamental tattva ("principle, reality"), which is none other than prakṛti, primordial nature or unmanifest root-matter.*

2. The original or natural form, fundamental nature; what something is by its own nature.

ईश्वर उवाच ।

īśvara uvāca |

Īśvara said:

आधारं च स्वाधिष्ठानं मणिपूरं तृतीयकम् ।
अनाहतं विशुद्धं च आज्ञाचक्रं च षष्ठकम् ॥ ३३ ॥

ādhāraṃ ca svādhiṣṭhānaṃ maṇipūraṃ tṛtīyakam |
anāhataṃ viśuddhaṃ ca ājñācakraṃ ca ṣaṣṭhakam || *33* ||

33. Ādhāra, the Svādhiṣṭhāna, and Maṇipūra as the third; Anāhata and Viśuddha, and the Ājñā-cakra as the sixth.

गुदं चाधारमित्युक्तं स्वाधिष्ठानं च लिङ्गकम् ।
मणिपूरं नाभिदेशे हृदयस्थम् अनाहतम् ॥ ३४ ॥

gudaṃ cādhāram ity uktaṃ svādhiṣṭhānaṃ ca liṅgakam |
maṇipūraṃ nābhideśe hṛdayastham anāhatam || *34* ||

34. The anus is said to be the Ādhāra (support); Svādhiṣṭhāna is the generative organ; Maṇipūra is at the navel region; and Anāhata is situated in the heart.

विशुद्धं कण्ठदेशे तु आज्ञाचक्रं च मस्तके ।
षट्चक्राणि परिज्ञाय प्रविशेद् ध्रुवमण्डले ॥ ३५ ॥

viśuddhaṃ kaṇṭhadeśe tu ājñācakraṃ ca mastake |
ṣaṭcakrāṇi parijñāya praviśed dhruvamaṇḍale || *35* ||

35. The (lotus called) Viśuddha is at the region of the throat, and the Ājñā-cakra is in the head. Having thoroughly understood the six cakras, one should enter the Dhruva-maṇḍala[1] (the centre point of the fixed lunar disc).[2, 3]

1. ध्रुवमण्डले (*dhruvamaṇḍale*) *"the fixed, constant,* (*unmoving*) *polar star within the circle." The stable pivot of the inner cosmos, modelled on the Dhruva* (*Pole Star*) *as the unmoving centre around which everything turns.*

2. अंशुमत्काश्यपागम (aṃśumatkāśyapāgama):

एकाक्षसदृशास्त्वेक नेत्रं कुर्याद्विशेषतः।
पशुपतिवत्कृत्वाथ स्थापयेद्देशिकोत्तमः ॥११९॥

ekākṣasadṛśās tveka netraṁ kuryād viśeṣataḥ |
paśupativat kṛtvātha sthāpayed deśikottamaḥ || 119 ||

119. The supreme teacher should, with special attention, create a single eye that resembles the one-eyed form; then, having fashioned it in the style of Paśupati, he should install it.

धरो ध्रुवश्च सोमश्च त्वापस्त्वनल एव च।
अनिलः प्रत्युषश्चैव प्रभावश्च तथैव च ॥१२०॥

dharo dhruvaś ca somaś ca tvāpas tvanala eva ca |
anilaḥ pratyuṣaś caiva prabhāvaś ca tathaiva ca || 120 ||

120. You are Dhara, the Supporter, and Dhruva, the Immutable Pole-star; you are the Soma-deity (the Moon) as well. You are the Waters, you are Fire indeed; you are the Wind, and the dawning first light too, and you alone, are the very Power and Source of all.

3. कुलानन्दादि (*Kulānandādi*):

तत्रैव मनसा आरोप्य लक्षयेद् द्वीपशिखां व्रती ।
पश्यति सर्वदेहे तु दिव्यम् अष्टवराननः ॥

tatraiva manasā āropya lakṣayed dvīpaśikhāṃ vratī |
paśyati sarvadehe tu divyam aṣṭavarānanaḥ ||

Right there, in that very place (in front), having mentally projected it with the mind,[1] the vowed[2] practitioner should focus his gaze upon the flame of a lamp.
Then he beholds, throughout the whole body,[3] the divine[4] One (of light) who has eight excellent faces.[5]

1. आरोप्य (*āropya*) *literally implies placing or projecting, sometimes even superimposing* (*mentally establishing it in the mind as the lamp of illumination projected, and perceived in front*).

2. Practitioners whose votive offering (*the Lion's roar*)*, determination* (*and will*) *abides in, Īśvara, and Dhruva.*

3. The body now filled with light; the vehicle of the light body.

4. Śiva.

5. Śarva, Bhava, Rudra, Ugra, Bhīma, Paśupati, Īśāna, and Mahādeva.

प्रविशेद् वायुमाकृष्य तथैवोर्ध्वे नियोजयेत् ।

एवं समभ्यसेत्तावद् यो ब्रह्माण्डमयो भवेत् ॥ ३६ ॥

praviśed vāyum ākṛṣya tathaivordhve niyojayet |
evaṃ samabhyasettāvad yo brahmāṇḍamayo bhavet || 36 ||

36. Having drawn in the air (vital breath), he should in the same way direct it upwards and then enter (there). Practising thus until that (state), he becomes one whose very nature is the cosmic egg, the whole universe.

वायुर् बिन्दुस् तथा चक्रं चित्ते चित्ते च योजयेत् ।
समाधिनैकेन समं अमृतं यान्ति योगिनः ॥ ३७ ॥

vāyur bindus tathā cakraṃ citte citte ca yojayet |
samādhinaikena samaṃ amṛtaṃ yānti yoginaḥ || 37 ||

37. He should unite the vital breath, the bindu (seminal essence) and the cakra (the subtle unfolding centre point of the fixed lunar disc) in each field of consciousness. By a single samādhi, yogins attain the same nectar of immortality.

यथाग्निर्दारुमध्यस्थो नोत्तिष्ठेत् मथनं विना ।
तथैवाभ्यासयोगेन ज्ञानदीप्तिर्न जायते ॥ ३८ ॥

yathāgnir dāru-madhyastho nottiṣṭhen mathanaṃ vinā |
tathaivābhyāsayogena jñānadīptir na jāyate || 38 ||

38. Just as fire, though present within wood, does not arise without the friction of rubbing two sticks together; so likewise, without the yoga of repeated practice, the light of knowledge does not come into being.

घटमध्ये यथा दीपो बाह्ये नैव प्रकाशते ।
घटभेदे गते चैव दीपज्वालावभासते ॥ ३९ ॥

ghaṭamadhye yathā dīpo bāhye naiva prakāśate |
ghaṭabhede[1]*' gate caiva dīpajvālāvabhāsate || 39 ||*

1. reconstructed lacuna.

39. Just as a lamp inside a pot does not shed light outside; in that way, when the pot is broken and removed, then, the flame of the lamp shines forth and becomes clearly visible.

स्वभावं घटमित्युक्तं दीपमेव हि तत्पदम् ।
गुरुवाक्यादज्ञाननाशात् ब्रह्मज्ञानं स्फुटीभवेत् ॥ ४० ॥

svabhāvaṃ ghaṭam ity uktaṃ dīpaṃ eva hi tat padam |
guruvākyāt ajñānanāśāt[1] brahmajñānaṃ sphuṭībhavet || 40 ||

1. reconstructed lacuna.

40. The pot is said to be one's own (limited) nature, while the lamp alone is indeed that supreme state (which was concealed within). From the Guru's word, and through the destruction of ignorance, the knowledge[1] of Brahman becomes clearly manifest.

1. Light of knowledge, which illuminates the way.

कर्णधारं गुरुं प्राप्य कृत्वा सूक्ष्मान्तराणि च ।
अभ्यासवाहनासक्तास् तरन्ति भवसागरम् ॥ ४१ ॥

karṇadhāraṃ guruṃ prāpya kṛtvā sūkṣmāntarāṇi ca |
abhyāsavāhanāsaktās taranti bhavasāgaram || 41 ||

41. Having obtained the guru as helmsman, and having effected the subtle inner transformations, those who stay (firmly) by his side on the boat of practice, cross the ocean of worldly existence.

मत्स्येन्द्र उवाच ।

matsyendra uvāca |

Matsyendra said:

तव पादप्रसादेन मुक्तोऽहं भवबन्धनात् ।
त्वं गतिर्देव देवेश नान्यथा मेऽस्ति शङ्कर ॥ ४२ ॥

tava pādaprasādena mukto'haṃ bhavabandhanāt |
tvaṃ gatir deva deveśa nānyathā me'sti śaṅkara || 42 ||

42. By the grace of your feet I am freed from the bondage of worldly existence.
You are my refuge, O God, Lord of gods; there is no other for me, O Śaṅkara.[1]

1. शङ्कर (*śaṅkara*), *"the beneficent" is here an epithet of Śiva. In Nigamajñānadeva's vyākhyā (commentary) on the Jirṇoddhāra-daśaka, Śaṅkara is listed as the presiding deity of the svāyambhu-liṅga at Kurucandra, one of a set of sixty-eight especially revered "self-manifested" liṅga-sites (i.e., liṅgas held to have appeared of themselves rather than being installed by human agency). Refer back to footnote 1 of verse 7.*

श्रुत्वा मत्सेन्द्रवाक्यानि प्रविष्टो भगवान् शिवः ।
गच्छ पुत्र पृथिव्यां त्वं त्रैलोक्यं चोद्धरिष्यसि ॥ ४३ ॥

śrutvā matsendravākyāni praviṣṭo bhagavān śivaḥ |

gaccha putra pṛthivyāṃ tvaṃ trailokyaṃ coddhariṣyasi || 43 ||

43. Having heard Matsendra's words, the Blessed Śiva entered (into absorption) inwards.
"Go, my son; upon the earth you shall uplift the three worlds."

इति महेश्वरेण विरचितं चन्द्रावलोकनं सम्पूर्णम् ॥

iti maheśvareṇa viracitaṃ candrāvalokanam sampūrṇam ||

Thus ends the Candrāvalokanam, composed by Maheśvara.

॥ श्रीगुरुनाथाय नमः ॥

|| śrīgurunāthāya namaḥ ||

Named Śrī Guru Nātha.[1]

1. The shining pole-star, the illuminating teacher (of awakened consciousness and bliss) who guides and protects.

Philological note:

Verses 15, 17, 23, 25, 39, and 40 of the Candrāvalokanam exhibit lacunae. Controlled reconstruction has been undertaken on the basis of internal coherence, metrical constraints, Nātha technical vocabulary, and parallel passages in early haṭha and Śaiva yoga literature. Restored readings introduce no new doctrinal content and serve only to make explicit what is already semantically required by the surrounding verses. The resulting text presents a coherent early formulation of Śāmbhavīmudrā as a method of mind–prāṇa dissolution culminating in nonmanatva (transmental realisation).

English translation and footnotes, Śrī Maccidānanda Nātha (2026).